



# ST. MARY'S PROVINCE

1959-1965

## PART ONE:

### THE LIFE OF PROVINCE:

#### 1. - GENERAL INFORMATION AND STATISTICS

No territorial changes have taken place in the province since the last chapter. St. Mary's still extends from Winnipeg to Vancouver and up to the Peace River country.

The personnel of the province consists of one hundred and four Fathers, twenty one scholastics, fourteen coadjutor Brothers and six scholastic novices, for a total of one hundred and thirty two Oblates in the province. Since 1959, five have died. Two Fathers and two Brothers were sent to the foreign missions. One Father was transferred to another province. The net gain, therefore, thirteen members.

St. Mary's province presently can boast of the second, third and fourth oldest members in the Congregation. They are Father K. Groetschel, ninety five years old; Father Leo Gabriel, ninety three; and Coadjutor Brother J. Ubel, ninety three. Four other Fathers and one brother are in the eighties.

Since the last chapter, some apostolic evolution has taken place in the province, first of all, through the regrouping of some of the parishes and missions, and the acceptance

of others. This had been advised by the Visitor in 1956. In his Acts of Visitation, p. 13, it is stated: « Understandable as it is that the care of souls has brought it about that a relatively very large number of Fathers live alone in the rural parishes, we are persuaded — and many of the Fathers brought this to our attention — that a trend to larger communities, residences and houses can and ought to be accentuated ». The regrouping of forces was suggested « for the twofold purpose of better serving the pastoral needs of souls — as warranted by the floating of rural populations from the prairies to various centres — and of establishing Oblate residences thereby providing greater opportunity for common life and concerted pastoral effort ». p. 10.

These recommendations have been taken heed of. A regrouping of parishes and of missions has taken place in the Prelate District. A start has been made in the St. Joseph's Colony. Three new parishes, Christ the King in Medicine Hat, Alberta (1961); Immaculate Conception (St. Mary's) in Red Deer, Alberta (1964); and St. Anthony's, Winnipeg (1964), have been accepted. Each allows for community life. As a result, the province today has nine residences as against two in 1959. There are eight districts, one more than in 1959. The new district is Our Lady of the Prairies, Saskatoon.

Fifty two Fathers are actively engaged in parochial ministry. They look after forty five parishes and twenty six missions. The number of families they minister to is 6176.

The Retreat House. There also has been considerable development since it first started in 1958. A great deal of work has been done on the grounds by way of landscaping and the planting of trees and shrubs. The out-door, flood-lit stations of the cross, donated by the Knights of Columbus, were erected and blessed in 1961. A beautiful pool with our Lady of the Prairies Statue, adds variety to the spacious lawns. A grotto, in honor of our Lady of Good Counsel, provided by the Catholic Women's League, was blessed in 1965. In 1963, a wing consisting of sixteen rooms was added to Queen's House of Retreats. The extra facilities, combined with the previous ones, provide accommodation for some fifty three retreatants.

Another development in the province was the purchase and remodelling in 1960 of a larger and more spacious provincial house. It is situated at 307 Saskatchewan Crescent West, Saskatoon.

In 1961, the province purchased a twenty two acre property in Saskatoon, with a view to establishing some day a scholasticate in that city. So far, no further action or decision has been taken and St. Charles Scholasticate is still a Battleford.

In the same year, the Marian Press erected a new building on the scholasticate property, providing adequate space for machines, offices and the Marian Book shop.

For thirteen years, the Missionary Association of Mary Immaculate had its headquarters at St. Thomas College, N. Battleford. In 1963, a house and property were bought in Saskatoon. On October of the same year, the Association moved to its new address: 300 - 112th Street, Saskatoon.

St. Mary's Province has always shown a keen interest in the foreign missions. It has contributed six missionaries to Kimberley; six to the Yukon and one brother to the Keewatin Vicariate. The province, however, has always wanted its own mission field. This is now a reality.

His Eminence Cardinal Confalonieri, President of the Pontifical Commission for Latin America, highly recommended a request from Most Reverend Eugenio de Araujo Sales, Apostolic Administrator of Sao Salvador, Bahia, Brazil, to send him some missionaries. Father General, in a rescript of April 23, 1965, granted the province permission to take charge of the parish of IAPI in Salvador. On June 18, 1965, Father Peter Blatz, superior of the scholasticate at Battleford, was appointed first superior delegatus of the mission. His companion is Father George Fetsch. At the time of writing, both are at Petropolis taking courses in language, culture and orientation. It is expected they will be in in their mission field shortly after the new year.

The present St. Thomas College is a far cry from the day it first started in September 1932. At that time it was part of the Scholasticate on the hill and counted no more than twenty two boys. Today, at North Battleford, the

various buildings and the enrollment of one hundred and fifty boarders and one hundred and thirty day-scholars gives it the appearance of an impressive educational center. A fund-raising campaign in 1946 resulted in the construction of the first phase of the College building program. It consisted of the main building and the playdium. In 1956, the third unit was added in the form of a separate class-room building. On August 18<sup>th</sup> of this year, the new College chapel was blessed. It is connected to the main building by means of a cloistered walk. Finally, on October 17<sup>th</sup>, the large, spacious gymnasium was dedicated. In the space of eighteen years, therefore, the province has been able to begin and bring to almost final completion a program of educational buildings that are amongst the finest in Western Canada.

The province has also branched out in the 'field of education. In 1959, twenty two fathers were engaged in educational work. Today there are thirty three.

Two of our Father are teaching at McCoy High School in the city of Medicine Hat, Alberta. One of them is the principal of 317 students in the elementary and high school. Similarly, two Fathers are teaching at the school in Red Deer, Alberta, and one at the High School at Fairview, Alberta. Father Kindervater is employed by the Bishops of Alberta to look after Separate School matters in that province. Four other Fathers are attending University to obtain various degrees.

In concluding, it is only right to state that progress in St. Mary's province is normal, healthy and steady. The financial state is sound. For all of this, we are grateful to Almighty God and to our Immaculate Mother. From the human point of view, this progrss has been due mainly to the work of the pioneers of the past and to the zeal and devotion of the Fathers and Brothers of the present.

## II. - THE SPECIFIC END OF THE CONGREGATION.

At this point, Circular 218 asks for a report on the specific end of the Congregation, namely, the lot of the poor and the most abandoned.

Generally speaking, it is correct to state that this is the main preoccupation of the Province. The ministry of the Fathers is exercised, not among the wealthy, but among the very average middle and rural class people. Certainly, the acceptance of the Mission in Brazil is in the best traditions of the Oblates and in full accordance with their motto: « Evangelizare Pauperibus ».

The word « poor » in the questionnaire probably goes beyond the matter of material possessions and intends to include also the poverty of mind and heart. Souls that have not matured intellectually and spiritually are to be found everywhere. To relieve this spiritual impoverishment is the constant and zealous effort of the Fathers of our province.

Nor have the abandoned been neglected. The province was originally founded for the purpose of looking after the spiritual needs of the immigrants of German origin. These people would indeed have been an « abandoned lot » had it not been for the ministry of our Fathers. To some extent, this is still true today. The end of the second world war saw an influx of immigrants into Canada. The Fathers were able to speak to these people in their own language. They helped them to find shelter and work. Traditionally, the Fathers in the province have been proficient in English and German. The workable knowledge of several languages has been very useful, and still is, in their apostolate of the poor and the abandoned.

### III. - THE WORK OF EVANGELIZATION.

#### 1) *Preaching the Word of God:*

##### a) Parochial or regional missions:

Even though the province does not have a formal mission band, this does not mean that this important work of the Congregation is neglected. Several Fathers, including pastors, preach missions, triduums, and retreats to clergy, nuns and lay people. Unfortunately, due to lack of reports, it is not possible to give statistics on the number of missions, retreats, etc., that have been preached in the past six years.

The methods used are pretty well the traditional ones. They still seem to produce good results. No new methods have been discussed. The preaching is done mainly to middle and rural class people. So far, the province has not been able to prepare men in a special way for this type of work. By and large, the mission has not been a source of vocations for the province.

b) Catechetical Centres: None in the province.

c) Retreat Houses:

There is one such house in the province, viz. Queen's House of Retreats, Saskatoon. From 1959 to September 1965, 17,479 people have made closed retreats. Among the retreatants are to be noted: clergy, both diocesan and religious; coadjutor brothers, nuns, married couples, students, professional men. The Anglican ministers, headed by Bishop Steer, made their annual retreat at Queen's House one year.

Here too the preaching methods are the traditional ones. The province has not experimented with Cursillos de Cristiandad.

d) Foreign Missions:

The attitude of the province in regard to Foreign Missions has always been good. The news of the founding of a mission in Salvador was received with sincere enthusiasm by the Fathers and Brothers and resulted in several presenting themselves as volunteers. All in all, the province has contributed fifteen of its members to the foreign missions. We are hoping that this latest foundation in Bahia will help our recruitment.

2) *Seminaries* (Major and Minor)

There are none in the province.

3) *Sanctification of the clergy and of religious men and women.*

The province has Queen's House of Retreats as a facility for welcoming priests for retreats.

None of our Father is specifically engaged in preaching to the secular clergy.

Collaboration with the local clergy and with the Ordinary is good.

The National Religious conferences in Ottawa have been attended quite regularly.

Most of our Fathers, particularly in the parishes, are ordinary or extra-ordinary confessors to communities of nuns.

#### 4) *Parishes:*

St. Mary's Province has 45 parishes. They are distributed as follows:

Winnipeg District: St. Joseph's and St. Anthony's, Winnipeg. Sts. Andrew and Margaret, Little Britain.

Regina District: St. Mary's, Regina. Our Lady of Good Help, Grayson. St. Elizabeth, Killaly. St. James, Southey. St. Boniface, Dilke. Assumption of the B.V.M., Holdfast. St. Pius X, Imperial.

Tramping Lake District: St. James, Wilkie. St. Pascal, Leipzig. St. Mary's, Handel. St. Joseph's, Scott. St. Michael, Tramping Lake. St. Peter, Unity.

Kerrobert District: Assumption of Our Lady, Kerrobert. Canadian Martyrs, Luseland. Sacred Heart, Denzil. St. Elizabeth, Primate. St. Mary's, Macklin. St. Peter's, Cosine. Immaculate Conception, Major. Holy Rosary, Reward.

Prelate District: Immaculate Conception, Fox Valley. Immaculate Conception, Richmond. Christ the King, Medicine Hat. Sacred Heart, Liebental. Little Flower, Leader. St. Francis Xavier, Prelate. Sacred Heart, Lancer.

St. Walburg District: Assumption of the B.V.M., St. Walburg. Our Lady of Sorrows, Paradise Hill. St. Joseph's, Barthel. St. Boniface, Goodsoil.

Peace River District: St. James, Manning. Holy Family, Grimshaw. St. Therese, Whitlaw. St. Boniface, Friedenstal. St. Thomas More, Fairview.

Saskatoon District: St. Aloysius, Allan.

Vancouver: Holy Family.

Red Deer: Immaculate Conception (St. Mary's).

Connected with various parishes are twenty six (26) Missions.

The ministry of the Fathers is typical of pastors engaged in parochial work. Besides the usual Sunday ministry of masses and sermons, there is the visiting of schools and of the sick, instructions to converts, attendance at meetings of various organizations: Knights of Columbus, Catholic Women's League, C.Y.O., C.F.M., Holy Name, etc. The Fathers have initiated the liturgical renewal in compliance with the directives of the Constitution and those of the Ordinary. The implementation of Vatican II is being carried out wherever possible. Missions and triduum for the people are held regularly in the parishes. A greater effort could possibly be put forth to have at all times an up-to-date Status Animarum. This supposes regular and thorough parish visits. The parish visit is of great benefit not only to all concerned, but also to the lapsed and the fallen-away.

Our parishes constitute the main source of our vocations. Since 1959, there have been twenty Oblate Father and scholastic vocations, two coadjutor brothers, one other religious priest, five diocesan and several nuns.

#### 5) *Sanctuaries:*

The province does not have any sanctuaries. However, two pilgrimages in honor of the Blessed Virgin are held each year. The one is in honor of the Sorrowful Mother at Blumenfeld, Sask.; the other to our Lady of the Holy Rosary at Reward, Sask. A goodly number of the local population make a pilgrimage on those days.

#### 6) *Chaplaincies:*

Two Fathers are engaged fully in Chaplaincy work. The one is chaplain of the Ursuline Mother House at Prelate. The other is chaplain of St. Joseph's Hospital, Macklin. A third looks after the General Hospital in Regina. Two others are part-time chaplains at the Provincial hospital at Battleford.

#### 7) *Education:*

Five Oblate Fathers teach in separate high schools. They have produced two vocations so far.

### 8-9) *Catholic and Social Action:*

In most of the dioceses where our Fathers work, Catholic and Social centers and programs come under the jurisdiction and direction of the Ordinary. The Fathers cooperate and do carry out the directives issuing from both offices.

### 10) *Oblate Research Work and Publications:*

The « Our Family » is the only magazine published in the province. It is edited and printed monthly at our Marian Press, Battleford. Its circulation is around the 4000 mark. The German magazine, *Der Marienbote*, founded in 1932, was discontinued with the July-August edition of 1961. The Missionary Association publishes a quarterly bulletin for its 5000 members.

The Marian Bookshop, part of the press at Battleford, provides latest and newest editions of books pertaining to various phases of Christian and religious life. Priests and lay people avail themselves readily of this apostolic service.

### 11) *The Missionary Association of Mary Immaculate:*

The Missionary Association of Mary Immaculate was established formally in the Province in 1950. For thirteen years it had its headquarters at St. Thomas College, N. Battleford. On October 3, 1963, the Association was moved to 300-112th Street, Saskatoon. Its personnel comprises two Fathers and one coadjutor brother.

Some of the Fathers claim they still do not know what the Missionary Association is all about. Circular 182 from the General Administration, dated January 25, 1948, outlines the nature, end, and purpose of the League of Mary Immaculate.

Following the directives of the Circular, the provincial directors of the Association have visited the parishes and established units in them. This enables the faithful to share in our missionary aims and goals, as well as in our privileges and merits. The pastors have cooperated generously in this initiative. For its part, the Association has provided considerable financial aid to the classroom and chapel buildings at the College.

The attention and efforts of the Missionary Association will be directed now more to our Mission in Brazil. Whereas Salvador and our two Fathers are the responsibility of the entire province, the Missionary Association will have the specific task of acting as a clearing office for the various phases connected with the establishment and support of the Mission in South America.

## PART TWO:

### THE LIFE OF THE MEMBERS OF THE PROVINCE

#### 1) *Esteem of Religious Community Life:*

In dealing with the Religious community life of the province, it must be remembered that of the one hundred and four Fathers, thirty nine live alone. That notwithstanding, there is a strong spiritual bond which unites them together in one religious family, striving for the same goals and living the same Oblate life.

#### 2) *Community prayers:*

The suggestions concerning the Vade Mecum were sent in to the Pre-Capitular Commission in a special report, September 13th.

The recitation of the Holy Office in common takes place: during our annual retreats; at the scholasticate for Fathers and Brothers, and, partly, at St. Thomas College.

Daily mass is celebrated individually. Concelebrations took place during and at the close of the annual retreats. Concelebration masses have been held at the scholasticate and they are planned at the college.

Reading during meals is done at our two institutions.

The Fathers make their annual retreats in August in two groups at Queen's House. The coadjutor brothers do the same in the month of May. The college usually has its own retreat immediately after Easter Sunday.

Work of the ministry and in several instances, very great distances, make it impossible to hold the retreat of six

full days as prescribed by the Rule. The practice in our province is to begin on Sunday evening and to close the following Saturday morning. The retreats are preached by an Oblate Father.

The monthly retreat is held regularly. Occasionally, one has to be dropped because of the very severe weather in the winter months.

Pedagogical, pastoral and liturgical conferences are often discussed at the monthly retreats.

Devotion to the Blessed Eucharist, to the Sacred Heart of Jesus and to the Blessed Virgin are still fostered in our parishes.

### *3) Attachment to the Congregation:*

The Fathers and Brothers of St. Mary's province have a deep attachment to the Congregation and they are sincere in their efforts to promote the spiritual and apostolic progress of the Order.

A vocational Director of the Province was appointed in 1962. Since then he has been engaged almost exclusively in the work of recruitment. Each student at the college is interviewed by him. Parishes are visited. Parents and boys are seen. At the beginning of July of each year, a workshop for prospective vocations is held at the college. Aiding the vocational director in this work-shop are scholastics and coadjutor brothers. The zealous work of the vocational director has met with good results. The number of novices has certainly increased since this program has been initiated.

And yet there is room for much improvement. There is a shortage of religious vocations. Some of the reasons could very well be:

a) The breakdown of parental authority.

b) Religion, as a subject in school, has all the earmarks of being a secondary subject, and is far too much isolated in scope. It appears to be tied up solely with school and church and not with life on the whole.

c) The spirit of sacrifice is lacking in our youth.

d) Our educational process stresses the intellectual to the neglect of moral teaching.

What can be done about it?

The true ideal of the priesthood must be constantly presented to our youth. To instill a spirit of sacrifice and responsibility, we must reach into the homes. The foundation for maturity must be laid there in good faith and good will. In sort, the best seminary in the world is the Christian home. Finally, in the work of recruitment, nothing is more effective than personal contact.

Hence, no Oblate, pastor, missionary or professor may feel dispensed from contributing to the cause of recruiting, be it by prayer, sacrifice, counselling or whatever other means at his disposal.

### III. - TRAINING OF FUTURE MISSIONARIES

#### A) *In Search of Vocations:*

##### 1. - *Juniorates:*

a) Type and length of studies: St. Thomas College is, in fact, not a Juniorate in the traditional sense of the word. Its primary aim is to provide the conditions and foster an atmosphere proper to a Catholic High School. In this way, efforts are put forth to promote vocations to the priesthood and to form responsible Catholic lay-leaders.

Greek is not taught at the College. Only 55 students out of a total of 280 students have inscribed for the latin course. The type of studies, therefore, is more along the lines of science.

St. Thomas College sets the examinations, corrects them and awards diplomas to Grade IX, X and XI. These diplomas are recognized by the Department of Education. On completion of four years, the Department of Education of the Province of Saskatchewan awards diplomas to Grade XII.

b) One Father specializes in the field of catechetics. He teaches only this subject plus psychology and Family life.

The method used in catechetics can be summed up in four steps: Bible presentation of a truth; liturgical action which shows how it is re-lived in worship; reflective thin-

king on this truth, and Christian witnessing of it in the world.

In accord with the Constitution on the Liturgy, an attempt is made to make the mass the centre and source of student worship. Participation by the student body is then supplemented by detailed class explanations. The students read the epistle at mass. A daily short homily is given. Bible services are planned for the near future.

c) Candidates Way of Life:

Some of the features of student life at the College are:  
Daily morning mass.

First Friday masses in the afternoon; day-students are encouraged to assist at these.

Daily rosary.

Benediction at specified times.

Annual Retreat.

Private counseling and guidance.

Group counseling and guidance.

Weekly and daily opportunities for confessions.

d) Number of Students:

There has been a noticeable increase in the number of day-students; less so with boarders.

Here are the figures for the period from 1959-1965.

1959-60 170 boys (130 boarders: 40 day-students.)

1960-61 186 boys (136 boarders: 60 day-students.)

1961-62 196 boys (113 boarders: 83 day-students.)

1962-63 210 boys (115 boarders: 95 day-students.)

1963-64 227 boys (117 boarders: 105 day-students.)

1964-65 252 boys (135 boarders: 130 day-students.)

e) Vocations:

Vocations to the priesthood have been rather constant over the past three years. Neither a considerable increase nor decrease is discernible.

1960-61 2 Oblate vocations. 11 entered University.

1961-62 2 Oblate vocations: 2 diocesan: 1 Redemptorist and 4 entered the University.

1962-63 6 Oblate vocations: 14 entered the University.

1963-64 6 Oblate vocations and 11 entered the University.

1964-65 5 Oblate vocations and 13 entered the University.

f) From what Milieu do the students come? How are they recruited?

Students attending St. Thomas come from diverse environments. They range from the West Coast to Winnipeg. Many come from rural areas, others stem from industrial and urban districts.

Most are of German and Anglo-Saxon descent. Others are of Polish, Ukrainian, French and Italian descent. None is fluent in the language of his parents. English is the common language of all.

The current pattern of recruiting students:

The vocational director (or pastor) usually contacts prospective students; others are attracted by what their friends say about the College.

Completion of Application Form.

A letter from the parents and student requesting admittance.

Generally, preference is given to students coming from Oblate parishes.

We usually grant precedence to those of average or above average intelligence. This is true of boarders, less so for day-students from the North Battleford Separate School District, which consider St. Thomas as their High School.

g) How many Fathers and Brothers are attached to the College?

Their academic qualifications:

The superior and the bursar do not teach. Oblate Fathers presently teaching at St. Thomas number eleven. There is one coadjutor brother.

Eight of the Fathers have their B.A. and B. Ed. Three have their M.A.

h) Number of Lay Teachers:

Two lay-teachers are employed full time at St. Thomas College. The first began his work here in 1963. Science and Mathematics are his principal subjects. The other joined the staff this year and is in charge of physical education for the boys.

i) Are you fully satisfied with the system: Plans and suggestions for the future.

Much rethinking has been done recently concerning educational curriculum and teaching methods both on the provincial local level. This revision is still in the experimental stage and, therefore, the question cannot be answered adequately.

The primary concern is to develop human and Christian personalities to the fullest: viz. physically, intellectually, emotionally, socially and spiritually.

We hope to restudy, re-evaluate our past programs in the light of new approaches discovered by psychology. All that is traditionally good must be kept; all that is beneficial in sound modern discoveries must be integrated. This will take time and prudent planning.

#### B) *Novitiate:*

St. Mary's Province does not have its own novitiate for scholastic novices. For the past several years, they had been making their novitiate at St. Norbert, Manitoba. In August of this year, the Manitoba province transferred its novitiate to the former scholasticate at Lebret. This is where our novices are, together with others coming from various parts of the West and the Northern vicariates.

Number of novices since 1961: 23. There were 2 in 1961; 2 in 1962; 6 in 1963; 7 in 1964 and 6 in 1965. Since 1962, the number of novices has been more steady.

Perseverance: Of the twenty three novices since 1961, 3 left before the end of the novitiate; 3 before second vows and one before perpetual vows.

#### C) *Scholasticate:*

##### 1. - *Type of Scholasticate:*

St. Charles Scholasticate is a provincial scholasticate, but does have some scholastics from other Oblate provinces. At present there are 26 scholastics at St. Charles: 19 for St. Mary's Province, 4 for Alta.-Sask., 2 for Grouard and 1 for Assumption.

## 2. - *Are all courses given at the Scholasticate:*

All courses are given at the Scholasticate: one year of arts, two years of philosophy and four years of theology. In Arts and philosophy the scholastics write the examinations of the University of Ottawa. At the end of the philosophy courses, our scholastics receive their B.A. from the University of Ottawa.

## 3. - *Professors and Directors:*

Exner Adam, Ph. L. (Gregorian) S.T.L. (Greg.) S.T.D. (Ottawa). Superior and Professor.

Schnurr Francis: B.A., Ph. L. (Ottawa). Director and Professor.

Lalonde Bernard: B.A. (Director, Master of Coadjutor Brothers and Prefect of Coadjutor Brothers).

Kedl Aloysius: Ph. L. (Greg.), S.T.L. (Greg.), close to M.A. in History from U. of Ottawa. (Director and Professor).

Kaufmann Harold: B.A. (Director and Bursar).

Dolenski Leonard: Ph. L. (Greg.), S.T.L. (Greg.), close to M.A. in Sociology at C.U., Washington. (Director and Professor).

Wiesner Gerald: B.A., S.T.L. (Ottawa). (Director and Professor).

Brost Reinhold: B.A., B.Ed. (Director and Professor).

### *Lay Brothers:*

Ten Coadjutor Brothers at St. Charles: One retired, 1 in Tailorshop, 2 at the Marian Press, 6 and (at present) 3 postulants to operate the farm.

## 4. - *Statistics:*

Oblations: Since 1959, 31 scholastics of St. Mary's Province have pronounced perpetual vows at St. Charles.

Since 1959, 3 have left the Congregation with dispensation from perpetual vows. Main reasons were those of conscience.

## 5. - *Regency or Apostolic Interval:*

An apostolic interval of one year was recommended for a scholastic of another province. After a summer of active engagement in pastoral activities, the said Brother's superiors saw fit to withdraw him from pastoral work and have

him continue his studies. There have been no experiments with regency.

6. - *Courses taught:*

First Year Arts (Formerly called II Arts)

1) Survey of English Literature from 1660 to present, 3 HPW.

2) French 3 (hpw for whole year).

3) History survey course of Modern Europe from 1500 to the present day. (3 hpw for whole year).

4) Latin (3 hpw for whole year - extra classes for supplementation).

5) Introduction to Philosophy and Logic (3 hpw for whole year).

6) Introduction to the Bible with emphasis on Salvation History. (3 hpw for one semester).

7) Introduction to the Liturgy (3 hpw for one semester).

Second Year Arts (1st year of Philosophy)

1) Cosmology (3 hpw - whole year)

2) Rational Psychology (3 hpw - whole year)

3) History of Greek Philosophy (3 hpw - one semester)

4) History of Medieval Philosophy (3 hpw - one semester)

5) General Sociology (3 hpw for whole year)

6) Survey course in Canadian History (3 hpw - whole year)

Third Year Arts (2nd year of Philosophy)

1) General Metaphysics and Epistemology (3 hpw - whole year)

2) Special Metaphysics and Theodicy (3 hpw - whole year)

3) General and Special Ethics (3 hpw - whole year)

4) Modern History of Philosophy (3 hpw - one semester)

5) Contemporary History of Philosophy (3 hpw - one semester)

6) General Political Science (3 hpw - whole year)

N.B. - Re: Arts courses leading to B.A.: first year courses are taught every year. Second and third year courses are given on a cycle basis.

## Theology Courses:

- 1) Dogmatic Theology (5 hpw for 4 years)
- 2) Moral Theology (4 hpw for 3 years: 5 hpw for 1 year)
- 3) Sacred Scripture Introduction - 2 hpw for 1 yr. (1st yr. Theol.) Exegesis 3 hpw for 3 yrs. (2,3,4, Theol.)
- 4) Church History 2 hpw for 4 years.
- 5) Canon Law 1 hpw for 4 years.
- 6) Liturgy 1 hpw for 4 years.
- 7) Spiritual Theology 1 hpw for 2 years.
- 8) Pastoral Theology 1 hpw for 2 years.
- 9) Homiletics 1 hpw for 4 years.
- 10) Catechetics 1 hpw for 1 year. (Students may teach Catechism.)
- 11) Contemporary Social Problems - 2 hpw for 1 year.

Complementary courses and corresponding activities:

- 1) Communications: Lectures plus discussion forums - 1 hpw 1 yr.

Discussion forums are kept up even during years when lectures are not given.

The lectures and discussions emphasize the film and T.V. media.

There is a demand for lectures on communications outside of the scholasticate.

- 2) Oblatology: Conducted more or less along seminar lines. Study of the Holy Rule. Oblate Spirituality. Oblate History. Oblate Missions. Oblate Projects - v.g. Oblate map of the World.

- 3) Ecumenism: Guided study. Opportunities to meet with and discuss with non-catholics. Major contacts to date have been with a group of interested Mennonites - Results are gratifying .

- 4) Catechetics: Apart from courses, there are guided studies and actual experiences.

- 5) Vocation Recruiting guided study and discussions. Actual experience consists in aiding in vocational workshop and contact through correspondence.

These efforts have helped in getting vocations and in making the scholastics vocation-minded.

- 6) Languages: Courses in conversational French and

German are given. Stereo-phonetic tape recorders with language tapes are used regularly to perfect knowledge of the two languages mentioned.

7) Study Club: on convert making - has proved an interesting and worthwhile endeavor.

7. *Do you foresee any transformation in courses and methods?*

re: transformation - a slow and gradual change is a must if we are to take into account modern trends in theology.

re: methods - more emphasis is placed here at St. Charles on the personal work of the scholastics. They are required to do regular assignments and to participate in Seminars.

8. *Pastoral, apostolic, « technical training »:*

Our summer program gives ample opportunity to scholastics for pastoral experiences, viz. theaching of catechism, organizing and supervising summer camps, conducting vocational workshops, census taking in parishes, etc. Pastoral experiences during the year are very limited.

D) *Lay Brother Formation:*

1. *Pre-Postulancy and Postulancy:*

a) In our formation of the Lay Brothers we have not established a special Pre-Postulancy Institute as such.

b) Since 1959, fifteen (15) candidates have entered as Postulants. Of these, nine (9) persevered as Postulants.

c) Recruitment: methods:

The recruitment program has been very limited. Until three years ago, it was more a case of the candidate seeking us out rather than we seeking the candidate out.

Each year the Grade XII students from St. Thomas College visit the Scholasticate on an open-house tour. On this occasion, one of the lay-brothers gives a conference on the Brotherhood. The visit also gives the students the opportunity to see the brothers in their various field of work.

This past year one brother assisted in conducting the annual Vocation Workshop at St. Thomas College.

There has not been too much success in getting young men for the Brotherhood. Some of the reasons would seem to be: 1) The vocation to the Brotherhood is little known in Western Canada. There are very few brothers in this area. 2) Many are under the impression that the Brotherhood is for those who are not able to make a go of it in the world. 3) Several contacts given as prospects have been borderline cases either in physical health or in social and psychological adjustment.

Thus one of the biggest problems would be to up-grade the image of the Brotherhood in the eyes of all concerned.

*d) Spiritual and Technical training:*

Since the Postulants are part of the Community at Battleford, they have the opportunity to participate in all the Communal spiritual exercises. There is also the choice of several Fathers for confession and spiritual direction.

There are no formal classes in technical training. However, a postulant will work with another brother in the different trades v.g. printing press, tailoring, bookbinding, motor mechanics or the different departments of the farm.

*e) Teaching of Catholic doctrine, etc.*

Four times a week they are given conferences, which deal with the spiritual life, Catholic doctrine, Introduction to the Bible, Liturgy and History of the Congregation.

*f) Is the present system satisfactory:*

We are steadily trying to improve it. If there were more candidates for postulancy and the novitiate, a better format of training peculiar to them could be worked out.

*2. Novitiate:*

*a) The Novitiate for our lay-brothers is situated at St. Charles Scholasticate.*

*b) Since December 7th, 1958 nine (9) men have entered the novitiate. Five (5) of these pronounced their vows and all five are still in the congregation*

### c) Methods of Formation:

The novitiate program varies a little from that of the postulants and professed brothers. Eight (8) conferences a week are given the novices treating such subjects as: Rules and Constitutions, Spiritual Life, Church History, Liturgy, Sacred Scripture and History of the Congregation. The novices take part in all the spiritual exercises performed in common. Daily, except Sunday and on Feast Days, the Rosary is recited in common. They say their Office from « A Short Breviary », published at St. John's Abbey, Collegeville, Minnesota, U.S.A. The replacement of the Paters and Aves by the breviary is greatly appreciated by the brothers.

### 3. *After the Novitiate:*

a) St. Mary's Province has ten (10) perpetually professed lay brothers and five with temporary vows.

b) Almost every brother has remained at the scholasticate until his perpetual profession. During the course of the scholastic year the professed brothers receive one conference a week on Church History or Sacred Scripture. They also get one conference a week on Christian Doctrine or the Liturgy. They also benefit from the various lectures on Oblate History given by the Scholastic Brothers.

c) The brothers at St. Charles Scholasticate are employed in tailoring, bookbinding, printing shop, motor mechanics and various other departments of the farm. The ones at the college, the Retreat and Provincial House do general work.

d) With such a small group it is not easy to expand the apostolate of the brothers. If there were more of them, several of the brothers expressed the hope that they would not mind extending their apostolate to such duties as: Supervisor of boys, secretarial work and even teaching.

e) The role of the local Spiritual Prefect consists mainly in giving conferences and looking after the balanced life of prayer, work and leisure time of the brothers. In cooperation with the local superior and bursar, he helps to arrange any special activities, such as their annual retreat, annual vacations, etc.

f) A special word of tribute and of gratitude is certainly due to our Coadjutor Brothers. Their number is small, it is true. But they constitute a wonderful group of men.

Their spirit of devotedness is excellent. Their number, particularly at the scholasticate, is too small for the tremendous amount of work that has to be done on the farm. That does not prevent them, however, from being very exact and regular in the performance of their religious exercises.

Everywhere they do their work in a wonderful spirit of humility and zeal for the common good. The Brothers have entered wholeheartedly into the spirit of the renewal in the Church, particularly in the field of liturgy. The Province, in general, and the scholasticate, in particular, owes much to the presence of the Brothers in our midst.

#### 4. *Further Training:*

##### 1) *Pastoral Year:*

a) The province does not have its own house for pastoral training.

b) The young fathers have prepared for the ministry at Ottawa and at the Pastoral House in St. Paul, Minnesota.

c) The ministry open to the Fathers was mainly parish work and hospital chaplaincy.

d) The Junior Clergy week takes place at our scholasticate. This is organized and directed by the Fathers on the staff. Apart from refreshing themselves in matters doctrinal, it gives the young fathers the opportunity to reestablish contact with the scholasticate and time to discuss pastoral activities and problems.

e) Evaluation of the Pastoral year. It would appear that the format of the pastoral year has not yet been too clearly defined. Nor have the men conducting it been specially prepared for this further training of our young fathers. Finally, the fathers making the pastoral year might benefit more from it after a year or two in the active ministry.

2) Preparation for various ministries :

a) Advanced Studies: One Father received his doctorate at the University of Ottawa. Another is there presently working toward a doctorate in dogma. A third is at Fordham University nearing completion of his doctorate in education. This fall, two are attending the University of Alberta for degrees in education and counselling.

b) Fathers at the college and the scholasticate take summer courses in various cities in Canada and the United States toward degrees in the respective subjects they teach.

3) De Mazenod Retreat:

a) Two fathers from our province have made the De Mazenod Retreat of thirty days at Tewkesbury, Mass.

b) None of our lay brothers has made such a retreat.

c) Before perpetual vows, none of our scholastics or lay brothers has made a thirty day retreat.

JOSEPH SIMON, O.M.I.  
Provincial.

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